THE

PRIMITIVE CHURCH

(OR BAPTIST)

MAGAZINE,

ADVOCATING THE

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"ONE LORD, ONE FAITH, ONE BAPTISM."

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Our readers will, however, be glad to learn that the principles this Magazine has maintained, are not likely to be left without a representative in the periodical press. Plans are already under consideration for the bringing out, under efficient editorship, of an entirely NEW MAGAZINE which, it is hoped, will not only take the place of the PRIMITIVE, but also exert a greater influence for good than it has ever done. It is likely arrangements will be so far completed that further information will be supplied by the time that this final number of the PRIMITIVE appears.

The Editor in taking leave of his readers would most earnestly bespeak for the NEW PERIODICAL their cordial support and co-operation. If they will only render ALL THE HELP THEY CAN success is sure.

EDWARD PARKER.

FARSLEY, near LEEDS,

November, 1869.

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Essays, Expositions, &c.

RETROSPECTION, ANTICIPATION, SUPPLICATION, CONSECRATION; THOUGHTS FOR THE NEW YEAR.

BY T. W. MEDHURST, OF GLASGOW, AUTHOR OF "ROMANISM NOT CHRISTIANITY, BUT A SATANIC DELUSION," ETC.

THE *Sixty-first Psalm* was probably penned by David when he was driven beyond Jordan by reason of his son Absalom's rebellion. But though driven from his kingdom, David was not driven from his God. He could still pray, saying, "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the Rock that is higher than I. For Thou hast been a shelter for me, and a strong tower from the enemy. I will abide in Thy tabernacle for ever: I will trust in the covert of Thy wings. Selah." Let the believer rejoice that he can never be in any situation in which he shall be unable to call upon his God. He may be far from HUMAN HELPERS, but the DIVINE HELPER is ever near him.

Let us fix our thoughts, briefly, on the last four verses of this Psalm.

5.—*For Thou, O God, hast heard my vows: Thou hast given me the heritage of those that fear thy name.*

Here we have HELPFUL RETROSPECTION. To keep in memory what God has done for us in the *past* will greatly help us in the *present*, and encourage us for the *future*. Believers in Jesus meet with many trials and difficulties in the way, but they should never lose heart; for He who has heard their prayers, is still the prayer-hearing, the prayer-answering God. Jesus is still the all-prevailing Mediator for all his chosen. The Holy Spirit is still the indwelling intercessor in all the children of God. David looks back with pleasure on what God had done for him. So let each saint of God do; for our God has never said, neither will he ever say to seeking souls, "Seek ye my face in vain." It is well for us to remember that *God has heard our "vows,"* and that *he keeps an account of them*; for we, alas! too often forget to perform in *prosperity* what we vowed to God *in adversity*. If, however, we forget our vows, God will surely require them of us. (Compare Gen. xxviii. 20-22, with xxxi. 13, and xxxv. 1.) Jacob had vowed unto God, and God requires from him the performance of his vow, and thus also does He require that we should pay our vows unto him.

God gave to David "the heritage of those that feared his name." That

heritage is SALVATION, and all that is included in that word. There is a "peculiar people" in the world that fear the name of God, and to that people this peculiar heritage belongs. They have not received salvation as a reward for their merits, but as *an inheritance*. God's love is its *source*—the great first cause of salvation. Christ's righteousness is its *title*—the procuring cause of salvation. The work of the Holy Spirit in the heart is its *meetness*—fitting believers to be "partakers of the inheritance of the saints in light." In this world we receive present supplies out of the storehouse of Jehovah's all-sufficiency as *earnests* of future bliss. None need desire a better heritage than this. God's favour is life.

Rejoice, believer, in the Lord Jesus, that God in grace has already given to thee "the heritage of those that fear His name."

6.—*Thou wilt prolong the king's life; and his years as many generations.*

Here we have ASSURING ANTICIPATION. David is assured of *persevering grace*. "Thou wilt prolong the king's life;" and of *final glory*; "and his years as many generations." Each child of God may have this same assurance. The work of grace is God's work, and he will surely bring it to perfection. Let us, like David, resolve to abide in God's house, in a way of privilege and duty; for we may be confidently assured that our covenant-keeping God will cause us to abide there in a way of comfort and safety. But if we have no love for God's house on earth, we have no warrant to conclude that we "shall abide before God for ever." Let believers rejoice and be exceeding glad, yea, let them be very confident because their King, the Lord Jesus, lives "for ever" before God; and because He lives, they shall live also. "Rejoice in the Lord."

7.—*He shall abide before God for ever: O prepare mercy and truth, which may preserve him.*

Here we have EARNEST SUPPLICATION. The promises of God, and strong faith in them, are not to supersede, but to quicken and encourage us in prayer. David being certain he shall be preserved, prays that he may be preserved. His assurance gives him boldness at the throne of grace. He prays for daily "mercy" to be extended to him *as a sinner*, and for "truth" to perform the promises upon which he rested *as a believer*. His supplication *is very earnest*. It is prefaced with an O! "O prepare mercy and truth." As our desires are heartfelt, so will our prayers be vehement. "Cold prayers," it has been well said, "beg a denial." Burning petitions reach the ear of God.

8.—*So will I sing praise unto Thy name for ever, that I may daily perform my vows.*

Here we have CHEERFUL CONSECRATION. Christians should make the work of praising God the business of their lives. They should always abound in this grace. Each saint has ten thousand subjects for song. Praise is the soul and spirit of every acceptable vow. Performing our vows should be our daily work. Every day, and all the day long, the children of God should strive to fulfil their obligations to their heavenly Father.

Too few of us make our religion a daily duty. They tolerate religious conversation when a minister is present, but it is not a welcome topic at any time in the estimation of a vast multitude of religious professors. In Ecclesiastes iii. 1-8, there is "a time" mentioned for everything except religion, and I take it that religion is not mentioned because it is for *all times*, and for *all seasons*, and is never an *unsuitable pursuit*. We should "daily perform" our vows. True piety and true happiness are *joined together* by God, and none can *thrust them asunder*. Some things that God has joined together man can seperate. He can purge the dross from the gold, and separate the shining metal from the dull earth. He can separate the constituent parts of water from each other, and can extract the colours from light. Yea, more, he can even part soul and body asunder, but he can neither separate holiness from happiness, nor sin from misery. There may be a sort of pleasure in sin, but there is not, neither can there be any happiness. He who would be truly happy, must unto God daily perform his vows.

A holy life is *a work of progress*. A man may be, as was the thief on the cross, in a state of *nature*, of *grace*, and of *glory*, in one short day; but that is not God's ordinary method. It is by little and little that He meetens his people for glory. Hence the necessity for a daily performance of our vows. We should devote our days of *prosperity* to the payment of the vows we made in our days of adversity. Like the lark, we should constantly be soaring towards heaven. As the watch needs daily winding, so do our hearts; and praise to God is the best key for winding the heart up. True Christianity, genuine vital godliness is not more at home in the sanctuary than in the parlour, kitchen, workshop, counting-house, mart, or street.

As we take *a retrospect of the past*, and as we *anticipate the future*, let us *believingly plead God's promises*, and *consecrate ourselves afresh* to his service. Let us consecrate our hearts, our lips, our lives, our time, our talents, our possessions, ourselves, body, soul, and spirit, unto Him who has loved us, and who has given himself for us; who has redeemed us, and washed us in His own blood. To Him be glory and honour, praise and power, world without end. Amen.

"Who can praise the blessed God,
Like a sinner saved by grace?
Angels cannot sing so loud,
Though they see Him face to face—
Sinless angels ne'er can know
What a debt saved sinners owe.

"Where iniquity's forgiven,
There the grateful strains arise:
He who knows the love of heaven,
Sings the songs which *grace* supplies:
Precious songs of sins forgiven,
Sweetest melody of heaven."

ARTHUR MIDLANE.—1864.

MOSES' HANDS UPHELD.

"But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun (Exod. xvii. 12).

AFTER the Israelites had entered upon their journey in the wilderness, they met with many unexpected and unforseen difficulties. It was far from being all smooth and straight forward. They were tried by hunger and thirst. The Amalekites, the descendants of Esau, fell upon them, and smote those who were feeble and faint in the rear. It is supposed that their object was to rob the Israelites. They fought in their own defence. Joshua was made a captain. Moses, Aaron, and Hur went up to the top of the hill. Moses held up his hands, with his rod in his hand, as if to indicate the source of their strength, and Israel prevailed. His hands through weariness dropped, and Amalek prevailed. Aaron and Hur came to his help. They held up his hands and Amalek was discomfited. May not this contest illustrate the war which is being perpetually waged between the church and the world. The church is on her way through the desert to the Canaan above. The devil and the world endeavour to rob her of her treasures and to bring her back to bondage. Moses with his uplifted hands, may represent Christ in the high and holy place, interceding for, and giving success to his church. Moses was a remarkable type of Christ. Moses truly said unto the fathers, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me" (Acts iii. 22). Still,

while this is true, something else is true. Moses was a visible leader and intercessor. Christ is invisible. May not Moses in this instance illustrate the Christian minister? A minister is a leader. "Be ye followers of me," said Paul, "even as I also am of Christ" (1 Cor. iii. 1). He is an under-shepherd. "He that entereth in by the door is the shepherd of the sheep" (John x. 2).

"They watch for souls, for which the Lord
Did heavenly bliss forego;
For souls, which must forever live
In raptures, or in woe."

A minister is an intercessor. He intercedes with men for God; and he intercedes with God for men. While his hands are upheld by the whole church, the deacons and the members, the church or Israel prevails. Let the minister be left alone, or let the members fight against him, and the world will prevail. It may be profitable to enquire, how or in what way can the hands of the Christian minister be upheld?

The Christian ministry is established for the preaching of the gospel. "Go ye," says Christ, "into all the world and preach the gospel to every creature." The gospel embodies Christ. Christ in his natures—human and divine. Christ as the great Law-fulfiller. Christ in the perfection of his rightousness—as the Prophet, Priest, and King. Christ in all that he was, all that he did, all that he said, all that he is now, and in all that he will be at the last day as the Judge. "He is all and in all." The ministry of the gospel is the means designed for the conversion of sinners, the edification of saints, and for leading on the church to the kingdom of glory. Against this ministry, the carnal, hostile mind will fight, because it condemns man's wickedness. A guilty prisoner at the bar, dreads and hates the faithful witness who tells the truth. The ministry may be denounced as a system of deception and priest-craft. The hosts of hell and of the world will fight against it. If the church holds not up the minister, who among men will?

1. One way of holding up the hands of the minister, is, by seeing to it, to the best of our ability, that the treasury from which his temporalities are supplied, is not empty.

The support of the ministry by compulsory exactions is a practice which belongs to the dark ages. The man whose ideas do not rise above it, is far behind the nineteenth century, and farther still behind the gospel of Christ. What is it that has stimulated the British Isles in the General Election of 1868, to send so large a majority of Liberal Representatives, to St. Stephen's? Is it not the holy determination that the Protestant Church in Ireland shall either be sustained without compulsory payments, or it shall fall? The death blow of all compulsory systems, for the support of religion is struck. Time alone is required for them in which to die. To compel a man to support religion is wrong in itself; but to compel a man to support a-religion which he does not believe, shocks all common sense. Still, while we pull down what is wrong, we should not forget to set up what is right. If a man should be called to preach the gospel, if he should give up all secular employment, that he may give himself entirely to the work, and if some Christian church should think proper to invite him to be there pastor, it would become their duty to support him. It is divine that "those who preach the gospel should live of the gospel." A minister should not preach for a "living"; but he cannot preach except he does live. A system of pew-rents, as ordinarily understood is not defensible. If a Christian should say, "I shall be glad if I and my family may occupy this or that pew, and I will give, voluntarily give such a sum a year, for the support of the ministry. It may be defended. It is his free offering. But if it should mean—this or that pew must be let for such a sum, and for no less, it could not be defended by any appeal to the word of God. The only system which is defensible is the one that is voluntarily and free. God will accept the free-will offering only. After the offerings had been presented by the Jews for the

temple, Solomon said, "Of thine own have we given thee" (1 Chron. xxix 14). "Upon the first day of the week," says the apostle, "let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. xvi. 2). God tries the love of his people, by leaving his cause to be supported by them. Let each Christian give as the Lord hath prospered him, and the treasury of the church will overflow; and the result will be, the ministry, in all Free churches, liberally supported.

2. Holding up the hands of the minister, supposes that all reflecting, disparaging remarks, concerning him in the family, are forbidden. One of the advantages of Baptist churches is, they can invite to the pastorate the individual of their own choice. Before any church decides to invite a brother to take the oversight of them, they should first make all necessary enquiry concerning him. They should be perfectly satisfied that he is a suitable person. If any church should invite an individual to the pastorate after hearing him preach once, and without knowing who or what he is, or where he is from, it would be no matter of surprise if that church should soon repent. If, however, a brother should be invited, and he should accept the invitation, for any of the members to begin to pick holes in his coat, to try to make a fault, would be mean, contemptible, and uncharitable. A general in the army is the special object of attack by the enemy. A Christian minister is the special object of attack by the enemies of the church. He needs the support of every member. But suppose that after a minister is invited, he should turn out to be flagrantly immoral, and suppose that the foulest remarks which are made respecting him, by the enemy, should be perfectly true, would it not then be proper to make his sins the topic either for public or family conversation? By no means. If a minister should be an immoral man, let the whole church, through its deacons, ask such a man to resign; and if he has a grain of sensibility left, he will do it. Such a man is neither fit to be a minister, nor a member of a Christian church; but never under any circumstances should his sins be made the topic of family enjoyable conversation. If they are ever forced into conversation, they should be mentioned with weeping and with the deepest regret. Every wise parent will stop all "foolish talking and jesting." By such a foolish procedure, especially about the minister, numbers of children have been driven in heart, if not in life, from the house of God, if not into the dark and frosty regions of infidelity, into the cold and cheerless, and dangerous world. The word, the house, and the people of God, have been shorn of their hallowed influence over them. Now they are like a ship on a dark and stormy sea, surrounded by dangerous rocks and icebergs, without a rudder or a chart. This to a great degree, has been brought about by the foolishness of the parents at home. They have not held up the hands of the ministry. Now they suffer bitterly for their imprudence.

3. The hands of the minister may be held up by defending the truth expressed from the pulpit. Every statement which accords with the Bible is truth. This truth is to be defended both in the family and in the world at large. By such a vindication, we become "fellow-helpers to the truth" expressed in the ministry. Union is proverbially strength. "A three-fold cord is not quickly broken," and "the perpetual drop wears the stone." How could it be possible for an army of soldiers to conquer the enemy, if those soldiers should listen to the insinuations and dictates of their enemy, and disobey all legitimate authority? Impossible. Such soldiers would be drummed out of the regiment. Ten genuine soldiers would do more execution than a thousand that are in alliance with the foe. So, how can it be possible, humanly speaking, for the church to conquer the world, if some of her professed friends, should, in influence, in heart, and in effort, be allied with the world? A Christian church had better only have ten genuine members—members who stand true to Christ—than ten thousand that are allied with the wicked world. Let every member of the church stand firmly to the truth which drops from the minister's lips, and he will so far hold up his hands.

4. The hands of the minister are held up by the regular attendance of the members upon all the means of grace.

Regular attendance upon the services—the service for preaching the gospel, and the prayer-meeting—is of far greater importance than many are inclined to think. It is admitted that there are seasons when even a Christian's absence is justifiable. Seasons of affliction, and seasons when men are called away from home, are among the number; but generally, it is a Christians duty to be there. Every soldier should be at his post. If a man is kept away by a mere trifle—by the call of a friend, or by a little threatening cloud which appears in the sky, he is not holding up the hands of the minister. The full pew gives life and animation to the pulpit. The empty pew tends to enfeeble and to deaden the pulpit. The full prayer-meeting gives energy to, and stirs up the whole. Regular attendance also speaks to those who are without. An irregular man does an immense amount of injury to the careless and the indifferent. He encourages them in their evil ways. A devout man's life will influence them for good. It speaks condemnation to the careless. It may be the means under God, of raising them to God and to heaven.

5. Bringing others to listen to the gospel is holding up the hands of the minister. There ought not to be one solitary Christian on earth that is doing no thing for Christ. All the stones in Solomon's temple were useful and necessary. A Christian man may not be able to build a sanctuary for the worship of God. He may not be able to go, or to send a missionary to the heathen, he may not even be able vocally to preach a sermon to a multitude; but he may be able to invite a sinner to the house of God. He may be the means of leading some lonely wanderer to sit under the sound of the gospel, who otherwise might never have the privilege. If there were no congregations, there would be no public preaching. Perpetuating the congregation we perpetuate, and hold up the ministry.

Lastly. The hands of the minister are held up by earnest and persevering prayer. A minister alone cannot convert men. This is the work of God. A minister must preach the gospel, and preach it in faith. God gives testimony to his words by "signs following." The uplifting of the hands of Moses, appears to indicate the source of the strength of the Israelites. While the hands were up, Israel prevailed. So, the feeblest sermon, attended by the strength which comes from above, will convert the most rebellious sinner. The Holy Spirit comes in answer to prayer. In a lecture delivered by the Rev. C. H. Spurgeon, to the young men of "The Tabernacle College," a short time ago, he mentions an incident which is very illustrative. At a certain place there was a minister of very small ability, but he was very successful. Many under his ministry were brought to a knowledge of the truth. His success was not the result of his ministry, but the answer to the prayers of an individual in the congregation who had power with God. Let the hands of the ministry be held up by prayer, and Israel will prevail. "Brethren, pray for us."

Little Leigh. A. S.

THE SCRIPTURAL MODE OF ADMITTING TO CHURCH MEMBERSHIP, AND THE LORD'S SUPPER.

TO THE EDITOR OF THE "PRIMITIVE CHURCH MAGAZINE."

DEAR SIR,—I was lately requested to say what I thought was the will of Christ on this subject, and should be glad to submit to others, through your pages, the opinion I expressed in my reply.

Yours sincerely,

WM. NORTON.

Dear Mr. ———, I have heard of the difficulty felt in other places as to

the question, how those who have been baptised on the sole responsibility of one person should be treated when wishing to commune at the Lord's Supper without joining a church.

It seems to me that the Lord's Supper belongs to none but MEMBERS of some duly constituted assembly of immersed disciples; that it is an ordinance PECULIAR TO CHURCH MEMBERS, and in that sense a church ordinance. It was celebrated at Corinth when the church or assembly had met in one place. This is evident from the words—"when ye come together *in the church*" (1 Cor. xi. 18); "into *one place*" (v. 20); "despise ye *the church* of God"? (v. 22); "when ye *come together* to eat" (v. 33); "that ye come not together unto condemnation" (v. 34). The disciples to whom the Lord's Supper was first administered by Christ himself were not the whole body of disciples then in Jerusalem; and it is therefore, I think, lawful, for those who are CHURCH MEMBERS to celebrate the Lord's Supper together when they cannot meet with the larger assembly of which they form a recognised part. But I know of no New Testament expression which implies that any who are not recognised as MEMBERS of an immersed assembly, are entitled to observe it in fellowship with such an assembly. If they form part of an assembly when it observes the Lord's Supper they are, for the time being, members of that assembly, and not merely partakers of the Lord's Supper.

If, then, we take it to be a scriptural—a divine rule, that none are entitled to commune with the church at the Lord's Supper, but those who are MEMBERS of a duly organised church, the question—Who ought to be received to the Lord's Supper? resolves itself into the previous questions—"Who ought to be received to full church fellowship?" and, "Have the persons who wish to commune with a church in the Lord's Supper, been received, or do they wish to be received to full church fellowship?

If they wish to treat the Lord's Supper as an act of fellowship to be observed by some who are NOT FULL CHURCH MEMBERS anywhere, then they treat the church of Christ as DIVIDED into TWO BODIES; one body, that of FULL COMMUNICANTS, the other that of LORD'S SUPPER COMMUNICANTS. But no such division of it is to be traced in Scripture. Such a distinction is a schism, a split, or division of the body of Christ.

But there is another question:—WHAT WAS THE ORIGINAL MODE OF RECEIVING CHURCH MEMBERS? There is no trace of the appointment of SPECIAL MESSENGERS by the first churches TO VISIT CANDIDATES FOR BAPTISM before they were immersed, or before they were received to membership. When the eunuch was baptised, it is certain that baptism was administered at the discretion of one person, Philip; but he had special direction from God; so too had Ananias with respect to Saul. In most cases those who published the good tidings went TWO TOGETHER; so that as a general rule, none were immersed without being approved of by two persons who had the confidence of the assemblies of God. So far as the New Testament informs us, all who were so immersed were received to church membership without any other examination or testimony.

The practice of Christ in sending out two preachers together, both of whom became judges of the fitness of candidates for baptism, suggests to us how desirable it is STILL that before a person is baptised at least TWO PERSONS in whom a church has confidence should be convinced of his fitness for baptism, and I think it is pretty evident from the records of the New Testament that the churches required, as a general rule, no other evidence of true discipleship before admitting persons to membership than the fact that they had been immersed as disciples with the sanction of two or more trusted brethren, who were generally evangelists,—preachers of the good tidings. "By the mouth of TWO WITNESSES," in other cases, every word is to be established (Matt. xviii. 16).

We have no authority from Scripture for the appointment of SPECIAL MESSENGERS by the church to examine either candidates for baptism, or candidates for membership. But if their be doubt on the part of the church whether

those who wish to commune (that is—to partake) with them in the privileges of the church, be true disciples or not, or are walking consistently, then it is scriptural to seek further proof. When the church at Jerusalem suspected Paul of not being a disciple, it was necessary that the testimony of Barnabas should be given in order to enable Paul to "join himself to the disciples" (Acts ix. 26—28); and the churches were charged again and again to separate themselves from those who walked inconsistently;—a charge which shows that each body was bound to see the fitness of those to have fellowship with it, who wished to enjoy that privilege.

It seems to me therefore, that the most scriptural course would be for a church to accept for membership, and the privileges of membership, including the Lord's Supper, those who have been immersed on the approval of TWO BRETHREN in whom it has confidence as brethren fitted to judge of the evidences of true repentance and faith. If any doubt should exist in the minds of church members as to whether persons who have been thus immersed are true disciples, or are walking consistently, it is clearly the duty of the church, as a body, held by God responsible for the character of its members, and for their obedience to his will, to ascertain by enquiry, or by testimony, whether they are so or not, before they are received to the privileges of membership. But the practice recorded in Scripture shows pretty clearly, I think, that such a course should be LIMITED to cases like that of Saul, in which the brethren were in doubt whether he were a disciple or not.

Our practice ought to agree with that of the first churches. We ought not to insist, and cannot with divine authority insist, on any thing as a duty, in religion, which is not either expressly recorded in Scripture to be so, or else is necessary to the doing of something else which is there recorded to be so.

I hope that kindness and love will reign among you with respect to difficulties of this kind, &c.

THE DUTIES OF CHRISTIAN MINISTERS.

(Substance of a ministerial charge delivered by the Rev. G. Rogers, Theological Tutor of the Metropolitan College, to the Rev. C. L. Gordon, pastor of the Baptist Church, Nailsworth, Gloucestershire.)

MY DEAR BROTHER,—Our duties as Christian ministers we learn partly from the example of Christ and his apostles, and partly from the instructions on the subject which they have left behind them. In following the apostles we believe we are following Christ himself, because they received their instructions from him, and they conspired to record for our age the manner in which they held the information they received from our Lord. It is no hindrance that they were miraculously inspired, because their supernatural help referred to particular circumstances in which we are not likely to be placed, and if we should require the same power there is no doubt it would be given to us. You have been told that you are a lawful successor to the apostles, and I shall therefore suggest to you a part of the Bible for your guidance, and that is the Acts of the Apostles. Follow the Acts of the Apostles—and if you follow these you will see that the apostles were distinguished among men, and though they came from humble life and had been very weak and ignorant followers of the Saviour, with very narrow views, yet no sooner had they received their commission from the Holy Spirit itself to go forth and preach the gospel, than they became exalted and knew the dignity of their calling; they felt it and preserved their dignity. You have given full evidence of having been called to fill precisely the same office, and we wish you to keep your rank, whether in the pulpit or out of the pulpit, ever acting in the world worthy of Him whose you are. Their is no other office higher than that of a Christian minister, and if you were archbishop or primate of the church you could not be more exalted than

you are, except in the eyes of men. If, my dear sir, you respect your office, other people will respect it too. There is that which is becoming and estimated by the people in the church, as in the world, according to what a man's profession and position is. There is that which is well and becoming to some men, that is not becoming to others, and their is that which is becoming to us at one time that is not becoming at another. As the apostle said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness"; and "all things," he says, "are lawful for me, but all things are not expedient." That which becometh you now in this neighbourhood is Jesus Christ. Always think as a Christian minister, always act as a Christian minister, and always speak as a Christian minister; and let your sentiments, your professions, your deportment, aye, your very dress—everything—be as becometh a minister of Jesus Christ. How many, for the want of attention to these little things, have injured their reputation and destroyed their usefulness! There are some ministers who pretend to be so much absorbed in great things that they have no time nor inclination to attend to little things. I have often heard apologies for the inconsistency of the minister in little things on account of his being too much engaged with great matters. I say that we as ministers must not make laws for ourselves, for the world has laws and it will judge us by those laws, and very properly too. I have no patience with the affectation of those ministers who pretend that on account of their office they are raised above the rules which belong to common life. I believe that true greatness consists in doing little things on great principles. I believe that the world judges the minister by little things as well as by his attention to great things.

The Lord, even while hanging on the tree with all the cares upon him of his great sacrifice, yet noticed John and His mother, and after his resurrection folded up the grave-clothes. The Acts of the Apostles teaches us that our office is purely spiritual, and you have a beautiful instance of that at the commencement of their work. There was a dissension in the church at Jerusalem about the distribution of the contributions of the members, who agreed to refer it to the apostles, but they refused to have anything to do with it, and appointed officers in the church to see to secular matters. They understood from the first that their office was purely spiritual, and they preserved that character to the end. None of the apostles lived in ease or luxury. None married rich wives; none obtained fortunes by preaching or writing; none of them used their offices as Christian ministers to procure legacies from the sick or dying; none of them used their gifts or their influence as apostles of Christ for secular purposes. Their language was "Thy money perish with thee," because they knew that the gift of God could not be purchased with money. Who are the successors of those men? Certainly those who are the children of the same faith, heirs of the same promise. It is absurd for any man, however high in office in a secular church, to call himself the successor of the apostles, and for ministers of an endowed church to call themselves the successors of St. Peter. Your office is not a secular but a spiritual one, and the less you have to do with worldly matters, both in the church and the world, the better. I do not think you ought to be ignorant of the world; on the contrary, I think you ought to be well acquainted with it, for you are to be "as wise as a serpent and harmless as a dove." You are compelled to tread the labyrinth and intricacies of the world, and you ought to be worldly-wise as well as gospel-wise. Do not allow your people to say that their minister is quite an ignoramus about the things of this life, but let the people know that you know the world as well as they do; that you know the principles upon which they ought to act, and how these principles ought to be applied. A man does not know how to rule a church if he does not understand the world. He would do to preach to angels, but not to men. You need not be of the world in order to know the world. The apostles were not rich, yet they knew how to give exhortation to the rich. Take care, my dear sir, that you never use your position as a Christian minister for mere parochial or political affairs. Your patronage will be sought on

political and social matters on account of the influence your position will give you over the world. As a citizen and a man of the world you are on the same level as other men. You cannot help the influence any course of action you might take would have upon those surrounding you; but I hold it that as Nonconformists we should be exceedingly careful against acting officially in social, civil, parochial or political matters, lest we encourage those consequences and those principles which we see in others. Never use your influence over your people for temporal purposes. Never be responsible for any money matters whatever; never borrow money if you can possibly help it, and thus get into greater difficulty in the future merely to get out of a difficulty now. I need not say never lend money, for ministers are seldom in a position to do that. The congregation should see that the minister has enough in hand at the beginning to last him all through the quarter, and by a little arrangement that can easily be done. In following the Acts of the Apostles you will be taught how to maintain your authority in the churches. And though I dislike the word "authority" in connection with the church, yet we must have it in all communities. Someone must rule, and if the minister does not someone else will. Rule the church just as a loving parent does his household—as a magnet rules the trembling needle; rule at the same time that you are supposed to give way. Any pastor may rule his church as he pleases if he will only rule on the right principle—the principle of love. If you follow the Acts of the Apostles you will be a man well learned in Scripture and of deep study. Some have supposed that the apostles never needed to study because they were miraculously inspired, but that is quite a mistake. On extraordinary occasions they had extraordinary help, but on ordinary occasions they needed to study quite as much as we do. I do not think that Paul could in a moment preach a well-ordered sermon without study. If on some extraordinary occasion he had been called to do it without previous notice, I believe he would be assisted as you were when you preached your first sermon. In preaching, as in everything else, God helps those who help themselves. I do hold therefore, that hard study is truly apostolic. Study hard; it is your business. Your people have their business to attend to; you should be at your business while they are at theirs, so that you can leave off when your people's work is done, so as to be able to mix with them. I do not mean to say that you are to make your sermons in accordance with the opinions of your people, for if you do you will sometimes have very poor sermons.

As the minister elect of this people I urge upon you to have your own plans, to study at regular times, and especially to set apart the early morning, as it is the best time for clear headed study. Why should a mechanic be earlier at his business than a minister? A minister's business is surely quite as important? I caution you against late studies, as I fear in many cases that the reason ministers study late at night arises partly from habit, partly from indolence. If you follow the Acts of the Apostles, you will set yourself to preach the word: and by preaching the word I do not mean merely declaiming, but illustrating and enforcing the truth of the Divine word. Then in giving yourself to the work of preaching, you should try to preach better than anyone else. It is a lawful ambition for a man to be more attractive, edifying, and useful to the church than anyone else. Also bear in mind that all your works should have special reference to your preaching, and inasmuch as much preaching does good, the more you preach the more useful you are likely to become; and take care that your preaching is of a practical character.

I exhort you also to be a man of prayer, for you may depend upon it that just in proportion as you are a praying man will you be useful to the church; and do not wait until you are in a praying frame to pray, but pray yourself into a praying frame. Remember these things and act up to them, then I trust that at the termination of your course, when you have passed through the toils of the world, you will hear your master saying to you, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Fragments and Choice Sayings.

PREACHING THE GOSPEL.

A WORLDLY-MINDED, unconverted woman once endeavoured to discourage a young man who had just graduated from college, from preparing for the ministry. When she found that her words availed nothing, she said, "Then if you preach, preach the gospel." Thus she testified to the excellence of the gospel. What is there that can be compared to the gospel? When a minister preaches anything else, he feeds starving souls with an empty spoon. The gospel is always needed. The preaching of the gospel God will accompany with his blessing. A young licentiate, who is now doing a great work for Christ, wrote to a fellow student, after they had been preaching a few months: "I doubt not that practice, this summer, has taught you many things. I hope it has me. Something about the Bible, as *the* book in which to find both what to preach, and how to preach; something about the Spirit, given in answer to the very prayers that he gives, to make the Word plain to us when we read it, and to our hearers when we preach it; preach *it*, not preach *about it*. The seed is the Word. God says *his Word* shall not return unto him void; he never made any such promise about what we may choose to add to it, except, of course, by way of explanation, illustration, exhortation, which is not adding to it, merely putting it in the strongest possible light." This is what Christ says: "Preach the gospel. Go ye into all the world and preach the gospel to every creature." God says: "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces."

Sabbath school teacher, do you preach the gospel? Do you tell your class what salvation is? Do you speak of Jesus as the Saviour they need? O do not feed the hungry little ones with an empty spoon. Give them wheat, and not chaff—the wheat of the gospel. Give them the bread of life. Preach the gospel always; ask God to bless his precious truth.

LET NOT YOUR HEART BE TROUBLED.

SWEETLY floating down the centuries come to us the tender words: "Let not your heart be troubled." Look up, faint toiler in this work-day life, and catch the music of this sentence as it falls from hallowed lips: "Let not your heart be troubled." Jesus says it to you. What love beams on his face! What tenderness! He knows how weak and frail you are. He sees that the path is narrow and rough. He sees that your feet are bleeding as you press along through the defile of poverty. He sees the parched lips, he hears the tremulous sigh, and he knows if it is for love of him, if indeed you are trying to follow in his way.

"Let not your heart be troubled." The path of life is short. Do you tread on thorns? Each step makes the way shorter; each day you are nearer laying the burden down.

"Let not your heart be troubled." You are going home. The care, and toil, and want of comfort will be all forgotten as soon as you reach your Father's house. No more homesickness; no more reaching out for sympathy; no more weary, lonely hours.

"Let not your heart be troubled." "Where I am there shall ye be also." Look forward. The furnace-heats will die away; the tests will all be tried; the gold will appear.

Have you lost friends? He wishes to be the beloved of your heart. Have you lost wealth? It is that he may support you entirely. Are you sick? He is the Physician. Are you a helpless widow? Thy Maker is thy Husband. Are you bereft of earthly kindred? Jesus is your Elder Brother. Do you suffer? Lean upon him; he carries in his bosom those who are too feeble to walk by the way.

How tender is his love? "As one whom his mother comforteth, so will I comfort you." Rest upon Jesus. "Let not your heart be troubled."

THE PIOUS BAKER.

"A word spoken in due season, how good it is."—Prov. xv. 23.

A baker who travelled the country, disposing of his bread, stopped at a public house, where he was waited on at dinner by a young girl. When opportunity offered, he asked the girl if she loved the Saviour. She answered that she did not. He then, in earnestness and simplicity, unfolded to her the way of salvation, and urged her to accept Christ as her Saviour. The words were but few, and he returned home. Again he found himself at the same public house; but now an old woman served at the table. She recognised him, and asked him if he remembered the former visit. He did. "Do you remember the girl that served you?" "I do." "She was my daughter; and oh! how I thank you for the few words said to her on the subject of religion! They were the means of her conversion; and oh! dear sir," bursting into tears, "they prepared her for a sick and dying bed, to which she was suddenly brought. She often referred to the interview, and she passed away in triumph. She is now with that Saviour you made known to her."

SECRET PRAYER.

I do not say one is a hypocrite who does not pray in secret; yet I say a hypocrite does not pray in secret. It is to be said also that the privilege of secret prayer is valuable in the highest degree. There one is honest and sincere with God. There the spirit is sweetly refreshed and great blessings are obtained. Do not neglect private devotion.

Would it not help the good cause of Christ if the Christian world would frequently, with the spirit and the understanding, sing:

"Here, Lord, I give myself away,
'Tis all that I can do."

When we gave ourselves to Christ in an everlasting covenant, not to be forgotten, and were accepted of him, are we not recreant to our vows, if at any time we withhold any part of the offering?

Correspondence.

BAPTISTS IN KILMARNOCK.

To the Editor of the Primitive Church Magazine.

Dear Sir,—On the Evening of Lord's day, November 22nd, the Rev. E. J. Stobo preached from John iii. 3-5, to an audience of about 500, and at the close of the sermon, baptised upon a profession of their faith on the Son of God—*two men and two women*.

On the 29th, *these four* were received into fellowship, and on the same day, the wife of one of the newly baptised came forward, saying, she had decided for the Lord Jesus, and that she wished to be baptised, and to be received into the church.

Such an event as this has refreshed us much, for we have had very severe trials to pass through these many months past, and all for the *truth's sake*; but we have proved God faithful, and that he honours them who honour him.

Would the readers of the *Primitive Church* who are *true* to principle, pray for us here in this great Presbyterian centre, battling for the *truth*, and who are hated and spoken against for our consistent practice—the *practice of "Strict Communion."*

The population of this town is little short of 25,000, and as yet, there is but little more than two baptised believers in every thousand of the population; *i.e.*, if we keep clear of the "*Plymouth brethren*."

Our trying circumstances will be seen at a glance, when it is remembered that we have some eighteen Presbyterian churches (of all sorts) in town and suburbs, and *these* of long, long standing, and we but of yesterday, not having completed our third year

as a church until the 18th of the present month.

And then, besides, we have not a proper meeting house, and the want of this aggravates our hardships; but we have resolved to build a house to accommodate 320 persons, which, with deacons' and minister's rooms, will cost £820. Towards this, we agree to do £150 here, and in the West of Scotland we expect to raise from £250 to £300 more; but the friends who promise us help, desire that we open the place free of debt, and on that ground we have to delay operations at present.

We have found one of the most *eligible sites* in town; we have our working plans of chapel prepared; contractors ready to take the job from us at a cheap rate; a "*money nest egg*" in the bank; but we need more help before we can proceed with the project. Can the readers of the *Primitive*—will they not help a struggling few of the same faith and order to help themselves in this work of God?

The Rev. John Howe, of Waterbarn, can speak to the case here stated.

E. J. STOBO.

Poetry.

LYRICS FOR THE HEART.—"WAIT."

BY W. POOLE BALFERN.

WAIT;—
The dew which freshens
Will not be hurried;
The hand of skill
Must not be flurried.
Wait.

Wait;—
Christ was a child,
In wisdom grew;
Not all at once
Himself he knew;
Wait.

Wait;—
The ocean's rage
Time soothes to rest;
Slow growth of strength
Is oft the test;
Wait.

Wait;—
Skill ever comes
To patient work;
Success which men
In vain would burk;
Wait.

Wait;—
Years built the oak
Which braves the storm,
Close knit its trunk,
And gave it form;
Wait.

Wait;—
Truth's seed will grow,
Though often slow;
And faith her king
Shall one day know;
Wait.

"WORK ON."

WORK on;—
Although the harvest tarry long,
Nor comes the spring or bird of song;
Work on.

Work on;—
God tries the faith he means to bless,
To patient toil He grants success;
Work on.

Work on;—
Faith's path is often edged by fears,
The cheek of love oft wet with tears;—
Work on.

Work on;—
The labourer's field is oft forlorn,
His crowning joy of winter born:
Work on, work on!

"NOTHING LOST."

THE light which swiftly passes by,
Lights up yond star in distant sky;
The rays which hide beneath the earth,
To beauty's progeny give birth.
The dew the noontide glare inhales,
At night the drooping plant regales;
The rain which nature drinks and hides,
Feeds hidden brook which fruitful glides.
Life which in winter seems to die,
Laughs in the breeze neath summer's sky;
All here is change beneath the sun
Life's waves through endless circles run.

MY BIRTHDAY.

MY Birthday, claims a sacred thought;
Thus far by grace divine I'm brought—
Kept in the footsteps Jesus trod,
And still, I'm on my way to God.

My Birthday! this sweet truth records,
The Lord is mine, and I'm the Lords;
Adieu! ye earthly, empty toys,
I'm bound for more substantial joys.

My Birthdays in succession come,
Till I'm of age; then I go home;
And in my Father's house abide,
Eternally as Jesu's bride.

—*The late Joseph Irons of the Grove.*

Page for the Young.

HOW TO BEGIN THE NEW YEAR.

In one of the northern counties of England was a little cottage, half a mile away from the Village of D——. Here lived Mrs. Wilson and her three little children. She was very poor, for her husband was at sea, and no tidings of him had reached her for a long time; at first she had earned a scanty living by working in the village, but in the autumn she had had a bad fall, and injured herself so much that often for days together she could not rise from her bed. All she could do now was to knit stockings or mittens, which Carrie, her eldest child, a little delicate girl of seven years old, used to take to the village or to the neighbouring farm-houses, and by their sale the family contrived to live, though they often suffered great want.

The winter that followed Mrs. Wilson's accident set in early. The snow fell gently for some days, and then one Sunday night a violent snow-storm came on, and the morning found the pathway to their door blocked up.

"Oh, Mother, what shall we do?" exclaimed Carrie. "And there is no bread left—there's not a scrap in the place that we can eat. You know I was to fetch two loaves from Mrs. Glover's the first thing this morning, for that piece of work I took her on Saturday. O dear, what shall we do? I wish she had'nt been too busy to give them to me then."

"Well, my dear," answered her mother cheerfully from her bed, "we must trust in God; He sent the snow and He knows we are shut in, so it's all right."

"I wish I was bigger and stronger," said Carrie, peering through the upper panes of the little window, "then I'd shovel it away—but I can't. Anyhow," she added, feeling encouraged by her mother's placid countenance, "we have some wood in, and I may as well light a bit of fire."

This made the room look more comfortable, and now the two younger ones awoke, and in attending to them, some time passed by. Presently they heard voices outside, and a sound as of shovelling and sweeping.

"I do believe someone has come to clear the path," cried Carrie. "Oh mother, you were right—God knew we were snowed in, and He did'nt forget us."

And in half-an-hour's time the snow was cleared away from window and door, and Carrie was able to go and fetch the promised loaves, when she found to her great astonishment that it was nearly noon.

But who had done this? Carrie could not tell, though she tried to guess, and her guess for once was correct. Three or four lads had done the work, and one had lingered a few minutes behind the others, to give a few finishing touches with his broom before he too ran out of sight, but Carrie saw enough of him to fancy it was one of her companions at the Sunday school, Aleck Graham, a strong sturdy lad of twelve years old.

To understand what brought the boys to the help of this poor family, we must pay a visit to the little Sunday school in the village of D——. It was on the morning of the snow-storm, and Aleck with his companions were gathered round their teacher.

"You can all be useful, if you will, boys," he was saying. "Never a day passes but you might make some one happier. To-morrow a new year begins; resolve that each day of it shall see some kind act done, some one rendered happier from your being in the world. If you cannot do a great deed, you can do a little one."

The boys said nothing, but they looked at one another, and the teacher saw that they thought he was mistaken. Evidently they did not think that they could be of much use yet; so he added—

"Well, now, try it. Keep your hands ready, and your ears and eyes open, and tell me all of you next

week if you have not had several opportunities of doing a good deed, or saying a kind word."

New Year's Day was a holiday. It was a lovely morning; the snow was lying thick all round the village, and the boys were delighted; it was only when it drifted into hollows, such as the one before Mrs. Wilson's cottage, that it was a discomfort.

"What a splendid day for snow-balling," said many a lad to himself, and so it came to pass that Aleck and his friends went on to the common for a good game.

"Look how Mrs. Wilson's cottage is nearly covered with snow," said one; "and surely they're not up yet! There's no smoke coming from the chimney."

"And Carrie was not out at school yesterday," observed Aleck. "I looked for her, for I sometimes walk on with her a bit, her father was always kind to me; but I fear Mrs. Wilson is worse again. I wonder they have no fire alight yet—I hope there is nothing the matter."

"The snow seems to lie thick down in the hollow; perhaps they are snowed in," suggested another.

"Then let us shovel it away," cried Aleck. "Ah—see now, our teacher *was* right yesterday; here's the first day of the new year, and we have found something we can do! If poor Mrs. Wilson is too ill to get up, shan't we do her a real kindness by clearing a road out for little Carrie—eh, boys? Let's run home and get some spades and a broom—'twill be better than snow-balling."

There's nothing in this world so powerful for right as a good example. When Aleck started off home, eager to help Mrs. Wilson in her difficulty, the others caught something of his spirit, and did the same; and while the boys were racing along merrily to fetch the shovels and brooms, Carrie was crying out, "Oh mother what shall we do?"

All through the winter Aleck swept the pathway to the cottage, and as the snow was thus cleared away constantly, and there came no more such violent storms, they were never so shut in again. Aleck had taken his teacher's advice, and resolved with his Saviour's help, to live to make others happy. And he found that one kind act often leads to others.

"Wherever are you going?" asked his mother one day. "What a boy you are for the snow! As sure as ever we have a heavy fall, out you must needs go to spoil your boots."

Aleck explained his purpose.

"Well, you're right, my boy," said she, in a softer voice than usual; "and I might have thought of her and the poor children a bit more myself. Very ill, you say Mrs. Wilson is? I dare say she could fancy a rasher of bacon and an egg. I've a few left, you shall take a couple, and this fine piece of bacon. Dear me, I wish I'd thought of it before."

Others did the same, and Mrs. Wilson's work, too, found a better sale than ever; so through the whole winter the little family were kept from want; and in the spring James Wilson came home safe and well, with a few pounds in his pocket, and many a tale of danger and shipwreck to tell the village lads, and make them long to go to sea. Her husband's return, and the few comforts she could now afford, did much to make Mrs. Wilson strong again. And when the sailor, in his hearty way, thanked Aleck time after time for his kindness to his wife and children, Aleck felt that he was more than repaid for the self-denial his work had sometimes cost him,—repaid not only by the sailor's gratitude and Mrs. Wilson's and her children's love, but by the knowledge that he had been doing something to please the Saviour who Himself "went about continually doing good."

THE life which God demands from man is a "reasonable service," which ministers to man's highest happiness and God's glory. It is true that man unaided cannot attain to this state of purity. He has about him the taint of "the things which he ought not to have done." He is conscious of having sinned, and he knows that in the sight of God no sinner can be justified. How, then, can God be propitiated for the sins of the past, except through the mediation of Christ?

Reviews.

Poems and Ballads. By JANET HAMILTON; with Introductory Papers by the Rev. George Gilfillan and the Rev. Alexander Wallace, D.D. Glasgow: James Maclehose, 61, St. Vincent-street. Cloth. Pp. 320.

THE venerable Janet Hamilton is one of nature's poets, as well as one of nature's nobles. Born in the humblest walks of life; exposed from her birth to the pinchings of poverty; blessed with but few advantages of cultivation and education; dependent almost entirely upon her own unaided efforts for all the knowledge she has acquired; she has been enabled by hard labour, by natural genius, and by the grace of God, to secure for herself both fame and distinction. The poems contained in this book are, indeed, of very unequal merit; but they all bespeak the possession of native poetical powers. They are vocal with the music of nature. You hear the ripling of the stream, the moaning of the blast, and the roar of the ocean; you smell the perfume of the "fragrant birch and scented briar;" and you see

"That minnow shoals are swarming,
In every sunny rill."

Mrs. Hamilton is, indeed, the poet of Scotland's scenery. But she is more. She is the priestess of liberty. Her soul is full of lofty thoughts, and is in sympathy with the Kossuths and the Garibaldis of our world. The tyrant's chain is hateful to her very nature. She sings with the inspiration of a great soul the struggles of the nations to be free. Her aspirations in the cause of freedom and of progress are Cosmopolitan.

But better than all, Janet Hamilton is a Christian in the truest and highest sense, and the spirit of Christianity pervades all her verses. Not a line can be culled from them that is not radiant with purity. In October of this year, she reached her 73rd year, and amid blindness and the growing infirmities of old age, she still lives in the light of God's countenance, and rejoices in the sure and certain hope of immortality.

In this spirit, she dedicates the volume before us to her brothers, the men of the working classes, in these stirring times:—

"Ah, not low my aspirations,
High and strong my soul's desire,
To assist my working brothers,
Upward, onward to aspire.

"Upward to the heaven above us,
Onward in the march of mind;
Upward to the shrine of freedom,
Onward, working for our kind.

"This to you, my working brothers
I inscribe; may nothing low
Dwell in mind, in heart, or habit,
Upward look, and onward go."

We cordially commend this book to the attention of our readers. The example of the blind old poetess of Scotland, with her faith strong, and her soul yearning for the right as loyally and earnestly as ever, should be a means of grace to us all. There is no one in Scotland whom we should more like to see and converse with than Janet Hamilton. Peace be with her to the close of her edifying and instructive life!

The Hive. A storehouse of material for working Sunday school teachers. Vol. I. 1868. Pp. 284.

THIS is the Hive for 1868, bound into a goodly volume, most tastefully got up, and in every respect worthy of the intrinsic value of the contents. We do most cordially renew our commendations of the Hive. Teachers who do not already take it, should do so at once. It is an invaluable publication, and growing in interest.

Baptist Union Papers. Read at the Bristol Autumnal Session of 1868. London: Elliot Stock.

THIS little volume contains all the Union papers read at the last Autumnal Session, neatly bound together. Of the papers themselves, we have already spoken in the highest terms.

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"Then let us shovel it away," cried Aleck. "Ah—see now, our teacher *was* right yesterday; here's the first day of the new year, and we have found something we can do! If poor Mrs. Wilson is too ill to get up, shan't we do her a real kindness by clearing a road out for little Carrie—eh, boys? Let's run home and get some spades and a broom—twill be better than snow-balling."

There's nothing in this world so powerful for right as a good example. When Aleck started off home, eager to help Mrs. Wilson in her difficulty, the others caught something of his spirit, and did the same; and while the boys were racing along merrily to fetch the shovels and brooms, Carrie was crying out, "Oh mother what shall we do?"

All through the winter Aleck swept the pathway to the cottage, and as the snow was thus cleared away constantly, and there came no more such violent storms, they were never so shut in again. Aleck had taken his teacher's advice, and resolved with his Saviour's help, to live to make others happy. And he found that one kind act often leads to others.

"Wherever are you going?" asked his mother one day. "What a boy you are for the snow! As sure as ever we have a heavy fall, out you must needs go to spoil your boots."

Aleck explained his purpose.

"Well, you're right, my boy," said she, in a softer voice than usual; "and I might have thought of her and the poor children a bit more myself. Very ill, you say Mrs. Wilson is? I dare say she could fancy a rasher of bacon and an egg. I've a few left, you shall take a couple, and this fine piece of bacon. Dear me, I wish I'd thought of it before."

Others did the same, and Mrs. Wilson's work, too, found a better sale than ever; so through the whole winter the little family were kept from want; and in the spring James Wilson came home safe and well, with a few pounds in his pocket, and many a tale of danger and shipwreck to tell the village lads, and make them long to go to sea. Her husband's return, and the few comforts she could now afford, did much to make Mrs. Wilson strong again. And when the sailor, in his hearty way, thanked Aleck time after time for his kindness to his wife and children, Aleck felt that he was more than repaid for the self denial his work had sometimes cost him,—repaid not only by the sailor's gratitude and Mrs. Wilson's and her children's love, but by the knowledge that he had been doing something to please the Saviour who Himself "went about continually doing good."

The life which God demands from man is a "reasonable service," which ministers to man's highest happiness and God's glory. It is true that man unaided cannot attain to this state of purity. He has about him the taint of "the things which he ought not to have done." He is conscious of having sinned, and he knows that in the sight of God no sinner can be justified. How, then, can God be propitiated for the sins of the past, except through the mediation of Christ?

Reviews.

Poems and Ballads. By JANET HAMILTON; with Introductory Papers by the Rev. George Gilfillan and the Rev. Alexander Wallace, D.D. Glasgow: James Maclehose, 61, St. Vincent street. Cloth. Pp. 320.

THE venerable Janet Hamilton is one of nature's poets, as well as one of nature's nobles. Born in the humblest walks of life; exposed from her birth to the pinchings of poverty; blessed with but few advantages of cultivation and education; dependent almost entirely upon her own unaided efforts for all the knowledge she has acquired; she has been enabled by hard labour, by natural genius, and by the grace of God, to secure for herself both fame and distinction. The poems contained in this book are, indeed, of very unequal merit; but they all bespeak the possession of native poetical powers. They are vocal with the music of nature. You hear the ripling of the stream, the moaning of the blast, and the roar of the ocean; you smell the perfume of the "fragrant birch and scented briar," and you see

"That minnow shoals are swarming,
In every sunny rill."

Mrs. Hamilton is, indeed, the poet of Scotland's scenery. But she is more. She is the priestess of liberty. Her soul is full of lofty thoughts, and is in sympathy with the Kossuths and the Garibaldis of our world. The tyrant's chain is hateful to her very nature. She sings with the inspiration of a great soul the struggles of the nations to be free. Her aspirations in the cause of freedom and of progress are Cosmopolitan.

But better than all, Janet Hamilton is a Christian in the truest and highest sense, and the spirit of Christianity pervades all her verses. Not a line can be culled from them that is not radiant with purity. In October of this year, she reached her 73rd year, and amid blindness and the growing infirmities of old age, she still lives in the light of God's countenance, and rejoices in the sure and certain hope of immortality.

In this spirit, she dedicates the volume before us to her brothers, the men of the working classes, in these stirring times:—

"Ah, not low my aspirations,
High and strong my soul's desire,
To assist my working brothers,
Upward, onward to aspire.

"Upward to the heaven above us,
Onward in the march of mind;
Upward to the shrine of freedom,
Onward, working for our kind.

"This to you, my working brothers
I inscribe; may nothing low
Dwell in mind, in heart, or habit,
Upward look, and onward go."

We cordially commend this book to the attention of our readers. The example of the blind old poetess of Scotland, with her faith strong, and her soul yearning for the right as loyally and earnestly as ever, should be a means of grace to us all. There is no one in Scotland whom we should more like to see and converse with than Janet Hamilton. Peace be with her to the close of her edifying and instructive life!

The Hive. A storehouse of material for working Sunday school teachers. Vol. I. 1868. Pp. 284.

THIS is the Hive for 1868, bound into a goodly volume, most tastefully got up, and in every respect worthy of the intrinsic value of the contents. We do most cordially renew our commendations of the Hive. Teachers who do not already take it, should do so at once. It is an invaluable publication, and growing in interest.

Baptist Union Papers. Read at the Bristol Autumnal Session of 1868. London: Elliot Stock.

THIS little volume contains all the Union papers read at the last Autumnal Session, neatly bound together. Of the papers themselves, we have already spoken in the highest terms.

Mr. Geissler's Column.

SAXONY.

REJOICE WITH THEM THAT DO REJOICE.

My beloved Brother Howe.—To do this I felt myself constrained when I read in the last number of our *Primitive*, that you had been privileged not only to baptise a number of young converts, but to see among them also your beloved eldest daughter. May she ever prove herself a true "Mary," who chooses the best part in sitting at the feet of Jesus, and may she not cease in praying for her dear sisters till they also have come to the same place, to the feet of Jesus, which indeed is the best, the most quiet, peaceful and holy place, not only in all the world, but also in heaven itself. And should they not all wish that there were no sorrow and anxiety about them, but joy over them? and if they consecrate themselves to Jesus, there is joy in heaven and on earth; aye, and what a joy! however great the joy of earthly parents over the conversion of their children may be, so great that there scarcely can be a greater joy, but the Lord Jesus rejoices still more. O how it gladdens his heart when sinners, especially as children, come to him; and how much God the father rejoices in this we see in the parable of the prodigal. And just so the Holy Spirit rejoices, for the coming of every sinner is his work, and his choicest work. To this we know that all the angels in heaven rejoice over the conversion of every sinner. Should not all children be anxious to prepare to meet God, his angels, and his saints, their parents, and themselves obtain this greatest joy?

Allow me to give them a good hint, for I love the young ones, especially the scholars of your Sunday schools. A few weeks ago, when on a journey in Dresden, the capital of Saxony, I received a letter from one of my scholars in Halle, a girl nine years old, and she writes:—

"Dear Sir,—I cannot omit to let you know my great joy in that the Lord Jesus has found me. You always said in the Sunday school we should go into some corner to pray to the Lord Jesus, and this I had done for some time; but not till I prayed from all my heart the beloved Jesus has answered me and made me to be a happy sheep of his fold. How I would wish you to thank with me the Lord, and to pray him that I might soon be received into his church. Yours, &c., L. H."

I very well remember that I felt constrained repeatedly to tell the children to commence to pray, and to go into some corner of the house and there to pray from all their heart to the Lord Jesus, and it should not be in vain, for he has said:—"It *shall* come to pass, that *whosoever* shall call on the name of the Lord (Jesus) shall be saved!" This, I told them, is the simple and sure way to salvation, viz.: simply to believe and heartily to pray to Jesus.

This reminds me of another young man who commenced some time since to visit our meetings in Halle. With a joyful face he came to me after the morning service of last Sunday, and said: "Well Sir, now I also can say from all my heart—'My beloved is mine, and I am his!'" These words had just been the text of my sermon. In speaking with him he told me that he had struggled much in coming to the light; however, not because God had made the way to it such a difficult or mysterious one, but of his own foolishness. He said that he always had thought if only he felt peace, or such and such a thing then he could and would believe, till at last in reading a tract he was told that the effects never go before the cause, that first of all he must believe, and that the way to salvation was not feeling such and such a thing, but *believing* in the Lord Jesus, and again that believing in the Lord Jesus was nothing else but throwing ourselves in prayer to his feet. "And as soon," he said, "as I did this, I found peace, and now I am a happy man." He also is, I dare say, the son of many prayers, for his

parents, living far away from here, are pious people. Should not this be an impulse for parents too to pray without ceasing for their children. Remarkable it is how faith in Christ Jesus changes the people and makes them happy creatures. Both—the young girl whom I had mentioned and this young man, were formerly always looking so very dark and dull, as if they were born in some dark and foggy November night, but now you see them not otherwise but with a cheerful countenance and always happy, as if they were citizens of some better land far away.

Again, the other day I received a letter from N., one of our Stations, which tells me of the conversion of another young man, who now desires to be baptised. He, indeed, is a special victory to the grace of God, for he was a distiller of brandy, which business he has given up and is now looking out for some other employment.

If I do not weary you, let me add a few details from our common mission-field.

Wonderful protection. Several weeks ago a great fire broke out in Altenburg, and as it was near our meeting-hall, the people somewhat triumphantly cried: "The Baptist church burns down, never mind, the Baptist church burns down." And the Baptists were already rather busy in removing every thing out of the hall, but specially in assisting the neighbours whose houses were burning, since the fire made rapid progress round about; and it was not till after a whole night and much effort that the fire was quenched, and then the whole place had a singular appearance, because all the houses near to our chapel, as you may call it, were burnt down, whilst the chapel stood there quite free, bearing only the outward marks of the destroying element.

Another Missionary whom we need on our large Saxon field has now arrived and commenced his labours in Altenburg. It is Brother Baumgartner, who was many years a missionary in the East of Prussia, of whom I have told you already that we had given him a call. The churches here are making every effort to support him, but they will not be able to make up more than about the third part of his necessary salary; we therefore pray and expect that our dear English friends will come to our help (with about £40 annually). We might, perhaps, not have called the brother to us till we had the support for him from you, but it so happened that he could come now, and we would not let him go again; still, I think if the Lord has given us the chief thing, which is the man, he will help us to the less, which is his support.

Another victory we, or rather the good cause, celebrated in the Duchy of Altenburg. The priests and clergymen of the state churches made, of late, every effort to force by the police our members to bring their children into their churches to be sprinkled there. They left, to achieve this, no stone unturned and no law untried, and appealed even to the highest authority of the country to force the Baptists to get their children christened by the clergy of the state church, whilst they accused all our members. After much deliberation the authorities published a new decree which was read to the Baptists and sent to all the clergymen in the country, saying something like this:—"It is to be remembered that there exists a law in this duchy which makes it the duty of all inhabitants to get their children in one of the state churches baptised within six weeks of their respective birth; in cases of refusal such parents are to be punished, and if that is of no avail, a compulsory baptism has to take place. As, however, (and that's the interesting—however) the Baptists are so obstinate as not to submit to this at all and claim to be a special body of their own, we henceforth make an exception with them; so that, whilst all others are bound to get their children baptised, we decree that such who are Baptists, but only such, shall be herein at liberty."

It is interesting that this decree does, as it might seem, in the same time put an end to all halting between two opinions, for henceforth every body must be either a churchman, or he must become a Baptist, *i.e.*, either be a slave of the state (police)

church, or become a free man of the Baptist denomination.

One part of my humble efforts of late was, among others, to write articles about the origin, history, and creed of the Baptists, as there was some talk about them in the newspapers in Saxony, whereby I had an opportunity to contradict grevious errors and make the truth known to many, who else might not have heard it.

On my journies through the kingdom of Saxony I this time also visited the capital, Dresden, where I held a Bible-class and distributed a number of tracts. The work of the Lord has been going on, but "there is much land yet to be possessed;" will you therefore kindly also in future help us to pray and to work; for our prayers shall be answered and our labour in the Lord shall not be in vain!

With the best regards to your dear family, and the heartiest salutations to your beloved church, I ever am Yours truly, MORITZ GEISSLER.

Halle, October 30th, 1868.

Intelligence.

GERMAN BAPTISTS IN BRITISH KAFFRARIA.

BRITISH Kaffraria, the territory between the Keiskamma and Keiriver, formerly a colony by itself, was incorporated 1865 with the Cape Colony. Subsequent to the last Kaffir war the British-German legion entered Kaffraria and as speedily as could be, the soldiers were stationed in order to keep down the ferocious and rebellious natives. (1858.) The stations, chiefly situated along the boarders—particularly so at the foot of the Amatolo mountains, were inhabited in the course of the two following years by German Emigrants, a thriving people, full of industry, perseverance, and assiduity. The inhabitants of British Kaffraria are more numerous than people generally imagine. The population by official statistics in the year 1864 proved to be 78,018 natives, 2,427 German Emigrants and Military Settlers, 5,756 other Europeans. Total 86,201. At the close of the year 1860, Carsten Langheim, an Emigrant preached the gospel for the first time in our native tongue, and consequently some German Baptists associated with him. On June the 22nd in the following year five members met, formed a congregation and solemnized the constitution by the celebration of the Lord's Supper. Our precious Saviour prospered their labour and they increased within a twelvemonth to about sixty members. However for want of men that possessed the faculties required by leaders, and the difficulty caused by some individuals, pressing themselves into the pulpit, yet not capable of preaching the gospel and leading the congregation, dispersed the flock. Two, three—yes even four churches were formed and the highest aim of each elder was to have the greatest number of hearers. By this unholy action the purity of the memberships suffered ineffably, and, alas! many an unconverted individual was admitted; as the confession of their lips was considered sufficient and their conduct in daily life not heeded. The sincere and upright members frequently wished the different churches to join and to constitute *one* congregation. However this alliance never lasted for any length of time. Into such a dispersed and in opinion, varying community, the reporter was ushered in December, 1867.

To endure a unity was not in the power of the undersigned, or any human being; yet the Director of all hearts succeeded in combining 283 people into *one* compact church. Although this was not such a congregation as we are referred to in the Bible (see Acts ii. 42-47); yet our hopes were not frustrated, as very soon the Lord commenced to show what was wheat; and at the same

time I was enabled to see evidently the chaff amongst them. Nevertheless we forcibly feel the presence of our Heavenly Father and his benevolent mercy. He frequently during vivid storms allows the rays of the sun to shine upon us and warm our hearts. A proof of such a blessing we had at Whitsuntide, when about fifteen men and women were saved from the burden of their sins by the blood of Jesus.

At this so called holiday we had a conference which takes place every quarter, to enable members from all stations to flock together for these reasons:—(1st.) for all to join in praising Christ the Redeemer; to enjoy His presence and overflowing mercies as one family, and to grow in knowledge and faith; (2nd.) to enable all to give an account of their stewardship in the Lord's vineyard, and to consult about the temporal requisites in our Heavenly Father's household. Of all stations delegates appear at the conference.

Members are scattered about at fifteen stations of which I preach at B. Four stations with thirteen members are not situated in British Kaffraria. Two preaching places are about forty miles and two others about thirty miles distant from King-williams town, the centre of all stations. On December 18th, 1867, the day on which all were united, the number of members amounted to 283; although we have had to be under the painful necessity of excluding twenty-five; yet the number of members on September 1st, 1868 (viz., after 8¾ month) came to 322, to wit: by baptism 24; by annexion 31; by re-reception 9.

Before my arrival they had been busy building a chapel at Breidbash; the walls then reached about two or three feet above the ground, and want of money and disagreement forced them to cease working. Besides they had run into considerable debt. The walls are now completed. They have commenced to build chapels at Hanover and Frankfort. I sincerely hope the Lord will prosper us and enable us to erect these places of worship for the sake of glorifying our Saviour.

Finally, I think it my duty to draw your attention to the fact that the forth coming generation is in evident danger of not being able to read the word of God at all events not comprehending it when read, as the four languages (English, German, Dutch, Kaffir), are equally much spoken so that now the mixture of all four has become a tongue of its own; but the state of things is very dangerous as there is not, and never will be, a Bible written consisting of a mixture of these languages and they scarcely now are able to understand either of them properly. HUGO GUTSCHE.

King-williamstown, British Kaffraria—Cape of Good Hope. September 2nd, 1868.

SPAIN.

THE *Daily News* of December 11th, said:—

"The religious freedom which is one of the effects of the revolution in Spain, is bringing to light a fact little suspected in England—the existence of a considerable number of native Protestants in that country. That such a body exists has been known here for many years, and has been in great part due to the labours of the late Rev. Juan Calderon. For many years of his life, and until the day of his death, fourteen years ago, this gentlemen was the editor and only writer of a Protestant paper, printed and published in London in the Spanish Language. This paper, the name of which was twice changed for the greater safety of its readers, used to be sent by various routes to Spain, generally reaching its destination, but sometimes, unfortunately, seized and burned at the Custom House. Secret Meetings of converts took place, at which the Bible and edifying religious books and papers were read. Its publication necessarily ceased at the death of its sole author, but the gentlemen who had helped to defray the expenses incidental to it, redoubled their efforts, and other periodicals continued the work and thus there are Protestants in Spain at this day."

Mr. Calderon was a man of fervent piety, as well as of great intelligence. At the time of his death he was occupied on a work in which he felt the deepest interest—the preparation of the New Testament in Spanish. After his death the work was continued under special advantages on account of the responsibility which was then

taken, as to the Spanish, by a Spaniard of the highest qualifications. He became responsible for the purity, taste, and correctness of all the modes of expression used, and their freedom from what is now antiquated or would not be well understood; and the result was the production of a version with which, for purity and beauty of style, combined with fulness of translation, it is said that no other existing Spanish version of the New Testament can fitly be compared. This translation was printed in 1858. A set of the stereotype plates is used in America by the American Bible Union, and another set of plates, which also belongs to that society, is kept in Great Britiain, for use here. The edition printed at Edinburgh, in 1858, is now exhausted; but the American Bible Union is too much pre-occupied with other claims, to devote any part of its funds to the working off of a new edition in Great Britain. The events which have occurred in Spain give opportunities for the circulation of such a version, hitherto unknown. The cost of printing (apart from binding) a new edition of 1000 copies, would be £45. Mr. W. Norton is the honorary agent of the American Bible Union in this country. His present address is Combe Down, Bath, where he will be glad to receive aid for the purpose of printing a new edition of this version.

NEW BAPTIST SCHOOL, STANNINGLEY, LEEDS.

On Wednesday, December 9th, 1868, the opening services of the Baptist school, recently erected in Stanningley, were commenced by the preaching of a sermon in the Baptist chapel by the Rev. John Bloomfield, of Bradford. At the close of the service, a tea party was held in the new school, when upwards of 400 persons sat down to tea. The public meeting held afterwards in the new school was crowded, Joseph Pitts, Esq., of Stanningley, occupying the chair. The Rev. H. Watts, pastor of the church, made a statement, from which it appeared that about £560 had been subscribed towards the building fund; that the building itself would cost £740; and that £188 remained therefore to be wiped off before the desired consummation would be reached—freedom from debt. Congratulatory addresses were delivered by the Revs. John Bloomfield, Bradford; Rev. William Best, B.A., Leeds; Rev. John Barker, Lockwood; Jeremiah Slater, Esq., and Councillor Harrison, of Stanningley. Upwards of £42 was subscribed at the meeting towards liquidating the debt. On the following Lord's day, two sermons were preached in the Baptist chapel, morning and evening, by the Rev. Robert Holmes, of Rawdon, and a sermon in the afternoon by the Rev. J. S. Anderson, of Trinity Chapel, Bradford. The congregations were large, and the collections amounted to £22. The total sum obtained reduced the debt to £120, which the friends hope to clear off altogether. The building contains a large room sixteen yards long by eleven yards wide, two classrooms, kitchen and scullery. It has been fitted up so as to be made available not only as a school-room, but for all public purposes; meeting a want long felt by the inhabitants of the district.

MARRIAGES.

BROWN—BIRTWISTLE.—On November 19th, 1868, in the Baptist Chapel, Cloughfold, Rossendale, by the Rev. Abraham Nichols, of Sunnyside, Mr. Thomas Brown, son of Mr. George Brown, Mill-row, near Crawshawbooth, to Sarah Ann, daughter of the late Mr. Joseph Birtwistle, Union-street, Springside, Rawtenstall, Lancashire.

PICKLES—HAWORTH.—On the 9th December last, at the Baptist Chapel, Pleasant Street, Haslingden, by the Rev. P. Prout, Mr. John Thomas Pickles, to Miss Mary Haworth both of Haslingden.

DEATHS.

NOVEMBER 10th, 1868, Betty, wife of Mr. Thomas Wormwell, of Cloughfold, Rossendale, aged 44 years; after a long and painful affliction; giving good evidence of her trust and interest in Jesus, and her fitness for the enjoyment of his presence; and was interred

on the 14th instant at Zion Chapel, Cloughfold. The ministerial brethren —Stapleton of Edgeside, and Anson of Cawlterrace—officiating on the solemn occasion.

NOVEMBER 13th, 1868, Mary, wife of Mr. John Leech, of Cloughfold, aged 61 years, and was interred at the Baptist chapel on the 18th instant—the Rev. Abraham Nichols (officiating) of Sunnyside, near Rawtenstall, Lancashire.

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

By MR. WHITEHEAD.	£	s.	d.
Sunday School Bible Class,			
Ebenezer Chapel, Bacup	S.	0	10	0
Rev. E. Jenkins & Friends, Madeley		0	10	0
Mr. E. Coxeter, Abingdon	S.	0	10	0
Mr. G. Smith, Malton	S.	0	5	0
Mrs. Brooks, Attleborough	S.	0	10	0
North Shields.				
Mr. M. Atkinson	S.	0	5	0
St. Helens.				
Rev. F. J. Greening	S.	0	10	0
Mr. A. Speakman	S.	0	5	0
Darlington.				
Wm. Peachey, Esq.	S.	0	10	6
Rev. W. F. Grant	S.	0	5	0
Mr. James Wilson	S.	0	5	0
Mr. E. C. Etty	S.	0	5	0
Three Friends 2/6 each		0	7	6
South Shields.				
Mr. George Lawson	S.	0	10	0
Messrs. B. & E. Williamson	S.	0	5	0
Mr. J. Nicholson	S.	0	5	0
Mr. J. Cuby	S.	0	5	0
Mr. W. N. Richardson	S.	0	5	0
Mr. Robert Sanderson	S.	0	5	0
Mr. John Bruce	S.	0	5	0
Mr. John Strachan	S.	0	5	0
Mr. Wm. Wood	S.	0	5	0
Three Friends 2/6 each		0	7	6
Newcastle.				
Henry Angus, Esq.	S.	1	0	0
George Angus, Esq.	S.	0	10	0
J. C. Johnson, Esq.	S.	0	10	0
Rev. Wm. Walters	S.	0	10	0
Mr. W. G. Davies	S.	0	10	0
Mr. James Potts	S.	0	5	0
Mr. Henry Murton	S.	0	5	0
Mr. Edward Culley	S.	0	5	0
Mr. Wm. Moore	S.	0	5	0
Mr. James Logan	S.	0	5	0
Mr. H. A. Wilkinson	S.	0	5	0
Mr. Wm. Dixon	S.	0	5	0
Dr. Wm. Murray	S.	0	5	0
Mr. John Bradburn	S.	0	5	0
Mr. Joseph Miller	S.	0	5	0
Mr. John Potts	S.	0	5	0
Mr. T. Emerson	S.	0	5	0
Mr. W. G. Ansell	S.	0	5	0
Mr. Joseph Angus	S.	0	5	0
Mr. Wm. Anderson	S.	0	5	0
Mr. J. W. Bell	S.	0	5	0
Mr. Jonathan Angus	S.	0	5	0
Mr. George Errington	S.	0	5	0
Mr. Robert Cragg	S.	0	5	0
Mr. Richard Swan	S.	0	5	0
Mrs. T. C. Angus	S.	0	5	0
Mrs Silas Angus	S.	0	5	0
Mrs. J. Wright	S.	0	5	0
Two Friends 2/6 each		0	5	0
Wrexm.				
Mr. Thomas Lee	S.	0	5	0
Rev. J. G. Stephens & Friend		0	5	0
Shrewsbury.				
John Morgan, Esq.	S.	0	10	0
Mr. Wm. Powell	S.	0	5	0
Mr. E. Palmer	S.	0	5	0
Smaller Sums		0	12	0
Pontesbury.				
Mr. Joseph Smith	S.	0	5	0
Mr. Joseph Lakelin	S.	0	5	0
Mr. Richard France	S.	0	7	0
Wellington.				
Dr. J. E. Cranage	S.	0	5	0
Mr. Wm. Howles	S.	0	5	0
Mr. A. H. Price	S.	0	5	0
Mr. John Birch	S.	0	5	0
Mr. Henry Nickless	S.	0	5	0
Dawley Bank.				
Mr. James Jones	S.	0	10	0
Mr. M. H. Batley	S.	0	5	0
Mr. Moses Bray	S.	0	5	0
Smaller Sums		0	16	6
Broseley.				
J. Burnett, Esq.	S.	0	10	0
Five Friends 2/6 each		0	12	6
Bridgenorth.				
Miss Fisher	S.	0	5	0
Smaller Sums		0	12	0
Sunderland.				
John Candlish, Esq., M.P.	S.	0	10	0
T. S. Turnbull, Esq.	S.	0	10	0
Mrs. J. Y. Gourley	S.	0	10	0
A Friend	S.	0	10	0
Mr. Wm. Drury	S.	0	7	6
Mrs. Edward Smith	S.	0	5	0
Rev. A. A. Rees	S.	0	5	0
Rev. George Preston	S.	0	5	0
Mr. J. Sopit	S.	0	5	0
Mr. Wm. Cowan	S.	0	5	0
Mr. J. Priestley	S.	0	5	0
Mr. Joseph Sinclair	S.	0	5	0
Mr. Francis Hills	S.	0	5	0
Mr. R. H. Pomfret	S.	0	5	0
Mr. Robert Wrighton	S.	0	5	0
Mr. Joseph Thompson	S.	0	5	0
Mr. John Hills	S.	0	5	0
Mr. George Wright	S.	0	5	0
Mr. R. Morrison	S.	0	5	0
Mr. W. B. Douglas	S.	0	5	0
Mr. H. W. Watson	S.	0	5	0
Mr. H. W. Cothay	S.	0	5	0